[illegible]

74.2 Suicide. (1) [illegible] agree that completed suicide is very rare in Cuba society. On the other hand, observers and commentators agree that attempted suicide by [illegible] is of far more occurrence and very likely to appear during consultation. There is a general pattern for such attempted self-destruction. In the rare cases of the sort observed during field work, the weapon selected was a rifle. As he brandishes the weapon, the would-be suicide an [illegible] his intention to an emotional audience. This becomes the signal for onlookers to block the deed. One or more men leap forward to wrest the gun from the crestfallen [illegible] and [illegible] out of sight. The would-be victim is very usually emotionally overwhelmed by his behavior. This pattern is illustrated by Louis Vilan's behavior during consultation.* Several weeks during the afternoon Louis had mentioned aggravate [illegible] himself, saying: "I don't want it! I'm killed! I don't want my life." After several hours of such emotional outbursts interspersed with quarreling and aggressive [illegible] his companions, he seized his large rifle and threatened to kill himself. Old Vilan [illegible] the gun and as the two men grappled for the weapon, Louis succeeded in doing [illegible] with them. John Ross and the ethnographer ran to the [illegible] and together wrestled the gun from the drunken man. John took the shells in the chamber and Old Vilan [illegible] the gun half way [illegible] the outbuilding. No punishment or other discrimination is reserved for attempted suicides. The individual is confronted and in the future, while [illegible], he is [illegible] not to repeat the attempt.

[illegible]

74.3 Funeral. The completed signs of death are usually [illegible] bewailing, a grouping for friends, and a blessing [illegible]. When these actions have completed and the [illegible] of the heart are no longer felt, the individual is considered dead. As soon as signs of impending death are [illegible], it is customary to summon relatives and friends, who may [illegible] any mechanism or treatment which suggests itself to [illegible] life. Attention is also focused on the mourning parents' [illegible], which are [illegible] to be remembered the same time. When death is believed to have taken place, one of the relatives [illegible] the parents' [illegible] to leave. If there are others, the [illegible] is considered to other members of the [illegible] or community. The nearest kin of the deceased enter from one [illegible] the room [illegible] every [illegible] and begin to weep. Friends of the mourners will try to comfort them and bring them one of the depressants. "When people feel bad," Old Vilan said, "we try to make them [illegible]." Mourning for death always appears genuine and painful, but [illegible] observed that [illegible] are considered [illegible].

74.4 Immediately after the fact of death has been established, men friends or [illegible], who are of the same sex as the deceased and who may belong to the same [illegible], [illegible] the corpse [illegible] from bed to [illegible]. The body is [illegible] in clothing as [illegible] possible and a [illegible] wrapped in a length of [illegible]. Cloth is often [illegible] from an old [illegible]. Prior [illegible] Vilan [illegible] a gun to be a [illegible] [illegible] purchased for [illegible]. The cloth is laid [illegible] on the ground and the body placed longitudinally upon it. [illegible] the legs [illegible] straight, the [illegible] across the abdomen. Some [illegible] is placed in a [illegible] beyond the head. The edges of the [illegible] are brought over the body, pulled tight and pinned with [illegible]. The [illegible]

* For a description and analysis of Vilan's [illegible] see [illegible], [illegible] (Ph.D. [illegible] University [illegible]).

[illegible]

[illegible]

[illegible]

[illegible] THE CONTEMPORARY PHENOMENON OF CONTEMPORARY [illegible]

[illegible] we turned back and took the right trail. When night came we camped. In next day we reached Old Tung's camp around noon. Old Tung had gone to Lower Point of Ice with guns to hunt for us. Grandma didn't feel the swing. She told her sister: "If I'm dead soon I'm going to die." Mrs. Tung asked her why. She said: "I have the flying spirit on that man." Mrs. Tung said: "No, you're lying." Finally grandma on the mom. On to day grandma became sick and died. Then took us over to the camp. We kept on for one three days. Afterwards my grandmother died. When he took us home I saw grandfather back in the tent in a row. I wondered when she was going to get up again and take food for us. Aunt Mildred was crying but I didn't know why. Finally my uncle Bertie had said we were to sleep. Two days later Old Tung came home. When he heard what happened he became angry with his wife. "I told us why we placed that dress with us for" he demanded. Then the old man went to our hunter to build a coffin for the old lady. I don't know where they buried her, but they took her down the river a way. When they came back home we all gathered here. Then that time on Aunt Mildred kept on. We kept on with

[illegible] I remember one time when my aunt and I were sewing moose hoofs. I asked her why she was sewing up all those funny looking socks and bags. I didn't see about traps. She said said: "I'm going to catch moose and bear some meat and skins for you." I wish we happy when she said that. After about a week we went out to set the traps. There were no marks, the animals had taken the bait from the cup and the traps. Aunt Mildred never set those traps again. We just wondered going anywhere, but was a hard winter. Sometimes we had nothing to eat. It was hard to get moose. Once a camped with Old who had killed a small moose. It was the first time I tasted that kind meat. As the week going we made. I saw people chop the ice to enter to set a beaver up. I wondered when they were chopping the ice for. I didn't know when the trap stroke either and wondered when they were going to be with their being. While running fishnet to set the trap I got cold feet and a moose bone. When the people come back to hide the trap they didn't find any beaver.

We were down in the fish spring, where Old Tom Smith and Dick the were living. Tom Long and Tom Long moved down to two dogs where were with mover's dog. Old Tom Smith had one poison in the wind and one dog on it. Tom on had a sig. Mildred's Grandma had two dogs, a first hundred was stolen, blankets and quilt. Was spring come we move to Tokaffi Lake. It was we first trip to that place. The people so many were there. The women use the fish off and made fish bags out of the skin. Living Tokaffi Lake we were moved home. Tom and were to Lake Frances. Mildred's mother came to that place. When the people heard him he was away. The old grandmother allowed us him and he began to cry. When he could he made a place of fire and gathered wood on the top — all the way up. He set the bagge on fire. He did these things because he wanted to die. Learning that his son were in Cut River. After we moved, we were moving with us up the river where we met some Mackenzie Indians — Frances. They lived in island name up there. Dick Tom with us with him to down we lived in tent. Old Frances was a big friend of mother. Then I thought he wanted me to take them home for him, where we got ready to wing I gave them back. He said: "You are there." When I go home Aunt Mildred said: "You took them life." I said: "No, somebody gambled to me."

6: Hanigmann E-5 (1943-1945)1954 HD12 Nakana HD12
Upper Liard

Indians who deceased entered neither of these alternatives but turned into fish.* People 775
who committed suicide also ended up in a distinctive realm but no informant could
describe this beyond the fact that it was "a black place" and an abode of the "devil."
Suicide, usually by hanging, might follow a period of extreme anger or a bitter quarrel. [769]

The wind enjoyed only a single reincarnation. Informants did not agree as to whether
the souls of the good or evil returned to life. One man said that by means of reincarna-
tion the wind of a wicked person received "another chance."* Following rebirth, death
became final so that the man who did evil during his second life was only sent to the
devil but remained there for eternity. Testimony of reincarnation came through a
child saying, "I know this country. I been here before." According to one man, "My
boy legal said says this. Time time I'm dead. Now I'm born again. I come back this
country. I try again!" (K).*

As already brought out, the shadow remained, for a time at least, around the death
camp or the body's burial place. In appearance the ghost's color seemed black. Ap-
parently a ghost largely devoted itself to punishing relatives who had treated the
deceased unfairly during life. Sometimes ghosts sought "partners," particularly girls.
They called prospective mates by name and to hear one's name called in ghostly
fashion portended death. The younger siblings of a deceased child exhibited particular
vulnerability to such solicitations. Sometimes ghosts threw stones, trying to hit a
living person. When they succeeded the victim would die. Although reputed as an
means of bewitching death, it is not clear whether ghosts spoke through the crackling
fire.*

All the "relatives" (i.e., members of the same moiety) in the vicinity visited the 763
bedside of a dying man, wept with him, and shook his hand. They felt that in all likel-
hood they would never see him again. The company remained assembled until death
occurred. Without receiving any change of raiment the body was then wrapped in a 764
robe with the hands always open. For the face to be covered presaged death to the
next of kin. Reversal, the eyes were closed, "otherwise he looks to see if another relative

* "It is believed that the spirit of the deceased is caught by the lake-river and dragged into the
lake, and there it is turned into . . . the native kokanilee, or ghost of the woods. On account of this
transmutation, dreading to contemplate the more relatives that the belief was, especially if the body is
not recovered." Jones, Study of the Ethnology of Alaska (1914), 166.

* Thus the evil dead death to whom sounds reasonable and has been reported for the Kutchin.
Osgood, Contributions to the Ethnography of the Kutchin (1936), 140.

* Kutchin Indians gave similar testimony. Osgood, Contributions to the Ethnography of the Kutchin
(1936), 140. The Ungalik Indians then the soul transmigrates from relative to relative, but not from
man to animals. For instance, if a relative dies who has twice been another male (perhaps a brother) or
an old person and an male child afterwards goes birth in a man who has similarly reached, it would be
fully believed that the early born was some other time the deceased relative and his name would be
given to the child." Jones, Study of the Ethnology of Alaska (1914), 166 see also Swanton, Social Condi-
tions, Beliefs and Linguistic Relationship of the Tlingit Indians (1908), 466, Drucker, Culture Element
Distributions: XXIV, Northwest Coast (1943), 195.

* The Tlingit believed that spirits of the deceased communicated with the living through crackling
in the fire-place. Swanton, Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians (1908), 466.